he accompanies it, what is his reward? R. Assi says: To him apply the texts: He that is gracious unto the poor lendeth unto the Lord,[17] and he that is gracious unto the needy honoureth Him.[18]

R. Hiyya and R. Jonathan were once walking about in a cemetery, and the blue fringe of R. Jonathan was trailing on the ground. Said R. Hiyya to him: Lift it up, so that they [the dead] should not say: Tomorrow they are coming to join us and now they are insulting us! He said to him: Do they know so much? Is it not written, But the dead know not anything?[19] He replied to him: If you have read once, you have not repeated; if you have repeated, you have not gone over a third time; if you have gone over a third time, you have not had it explained to you. For the living know that they shall die:[20] these are the righteous who in their death are called living as it says. And Benaiah the son of Jehoiada, the son of a living[21] man from Kabzeel, who had done mighty deeds, he smote the two altar-hearths of Moab; he went down and also slew a lion in the midst of a pit in the time of snow.[22]

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(1) Inserted with MS.M.

(2) At a time when it is a duty. Rabban Simeon declares the mourner subject to this duty on the Sabbath, though it is otherwise forbidden during the week of mourning.

(3) Apparently even if he eats in a neighbour's house, contra the implied ruling of our Mishnah.

(4) I.e., has no other room and so it does not contradict our Mishnah.

(5) And this is the case mentioned n the Baraitha.

(6) Gen. XXIII, 3.

(7) Ibid. 4.

(8) Even if he is in another room. The phrase 'lying before him' is not to be understood literally, and consequently there is no contradiction between the Baraitha and our Mishnah.

(9) And which he is not under obligation to bury. A dead body, according to Jewish law, must be watched to protect it from mice, v. infra.

(10) And the same applies even if he is not carrying a scroll.

(11) I.e., the dead, who are 'poor' in precepts.

(12) Prov. XVII, 5.

(13) The reason why a corpse has to be watched is to protect it from mice.

(14) That it must not be ridden upon.

(15) That in time of danger it is permitted.

(16) MS.M. adds, for four cubits.

(17) Prov. XIX, 17.

(18) Ibid. XIV, 31.

(19) Eccl. IX, 5.

(20) Ibid.

(21) So the kethib. E.V., following the keri, 'valiant'.

(22) II Sam XXIII, 20.

Talmud - Mas. Berachoth 18b

'The son of a living man': are all other people then the sons of dead men? Rather 'the son of a living man' means that even in his death he was called living. 'From Kabzeel, who had done mighty deeds': this indicates that he gathered [kibbez] numerous workers for the Torah. 'He smote two altar-hearths of Moab'; this indicates that he did not leave his like either in the first Temple or in the second Temple.[1] 'He went down and also slew a lion in the midst of a pit in the time of snow': some say that this indicates that he broke blocks of ice and went down and bathed;[2] others say that he went through the Sifra of the School of Rab[3] on a winter's day. 'But the dead know nothing': These are the wicked who in their lifetime are called dead, as it says. And thou, O wicked one, that art slain, the prince of Israel.[4] Or if you prefer. I can derive it from here: At the mouth of two witnesses shall the dead be put to death.[5] He is still alive! What it means is, he is already counted as dead.